

and former dispensation, and of his candidate Seminary, and his superintendence of his meetings, which he did for a full year, to examine in all their works, and to give a full account of them in his report, his examination was most satisfactory, and his report was well received.

## The Latter-Day Saints'

# MILLENNIAL STAR.

**IN THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. II. 7.**

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### FAREWELL ADDRESS BY ORSON SPENCER, LATE PRESIDENT OF THE EUROPEAN CHURCHES.

Beloved Saints.—The time is at hand when, by the permission of the first presidency in Zion, I shall be fully discharged from the duties of my mission to the British nation. I shall return to the bosom of my family, and to the priesthood in Zion, after an absence of near three years. I go to the place of gathering for all nations, pointed out by nearly all the prophets which have spoken since the world began. I go to the Saints' hiding place, there to contemplate from the heights of the mountains of Israel the glory of that kingdom which is the Lord's, with the Saviour's thereof; and also the consumption that is decreed upon the whole earth." There shall a priesthood of "Saviours" stand up in holy places and judge the nations of the earth. From thence shall the word of the Lord go forth, and the kingdom shall be given to the people of the Saints of the most High God. Lively sensations thrill through my bosom, in view of the day when I shall greet the nobles of Israel in the heights of the earth, and once more press my little ones to the paternal breast. Saints of England! when I came among you, I found you barely convalescent from a severe attack of apostacy. Under the skilful treatment of three of the faculty from Zion, the foul disease was, indeed, brought to a head, and the crisis was passed, followed with most favorable symptoms of early recovery under proper care and regimen. And, to the admiration and astonishment of all, strength has taken the place of weakness, and bloom and vigor the place of paleness and languor. And an extraordinary appetite, the occasional effect of rapid convalescence has been very observable. And furthermore, the disease which assumed the most malignant type, being on the vitals and at the seat of life in this hemisphere, has been so thoroughly mastered, and is now so well understood, that there is little danger that can arise from its approach in future. It is only in extreme and rare cases that the head is ever diseased; and coldness and mortification in the extremities and lesser members can never prove formidable so long as the head and vitals are sound. Joseph, the first apostle of the last dispensation, was never diseased with the contagion of apostacy, but kept the faith unto the end, resisting sin even to the shedding of his blood.

But all others have not been equally fortunate. Apostles and Presidents have not all so run as to obtain. But the foundation of God standeth sure, and to Joseph and the line of his priesthood shall the gathering of the people be. No weapon that has been formed against Zion has yet prospered, or indeed ever will prosper, because the promise of God is sure. And no contagion or type of apostacy, however malignant, ever will overthrow the latter-day kingdom, concerning the perpetuity of which there are so many immutable promises. The primitive saints might as soon have expected the defection of the personal priesthood of Jesus himself, as modern saints can reasonably look for the overthrow of that line of

priesthood established by Joseph. Both priesthoods are equally secured by the promises of God; and both have the promised aid of an adequate measure of the Spirit, in order to secure their perpetuity and ultimate triumph. If the line of priesthood established by Joseph, should (by supposition) apostatize and depart from the faith, an entirely new and distinct dispensation and kingdom would then become requisite, which would overthrow the testimony of the prophets, and make the oath of God a nullity. Because, if the kingdom of God can be overthrown contrary to the prediction of prophets and the immutable promise of God in one instance, then, the same overthrow can take place any number of times, and consequently, all certainty of even ultimate triumph vanishes for ever. But, beloved brethren, uncertainty is no feature of the latter-day kingdom; but apostacy and the apocalyptic beast of mobocracy can do nothing against the truth, but for it. They cannot overthrow the kingdom any sooner than they can demolish the throne of the King eternal. They have indeed already driven Zion up into the high mountain. Not one tittle of the prophets could be unfulfilled. The sword of violence, the fire of the incendiary, and a pestilential climate that are destined "to plead with all flesh," must first of all plead with the Saints to get up into the high mountain, and hide themselves in the valley of the rocks till the indignation of the Lord be passed by.

The consecrated fat valley welcomes the exiled fugitives, and spreads a lap of plenty; and the barren wilderness becomes a fruitful field, and the inhabitants of the rock sing and shout for joy.

But while God is gathering Zion, with songs of everlasting joy, and the honest hearted are learning righteousness, let us not fear the judgments that are abroad in the earth. These things must needs be before the end shall come; by them we know that our redemption draweth near. Although the signs of the times cause the hope of the hypocrite to perish, yet the righteous are confirmed in the truth thereby. Judgments are a savor of life or of death; they are an evident token of perdition to them that perish. The past year has been distinguished for two things; the extraordinary prosperity of the kingdom of God; and for wonderful commotions and revolutions among the nations of the earth. Strange things have become so common as to produce but little excitement. The dethronement of kings, and the revolutions of mighty governments, are no longer unexpected events. The migratory spirit of protestantism, so given to the mania of dissent that her limbs threaten to become larger than her body, have led her to indulge a lingering wish to return to the papal homestead of her birth. But the unexpected ruin of the papal roof and chimney has checked her homewad tendency, and caused a general gloom to pervade both the mother and daughter.

As evidence that the signs of the times are producing general alarm, I extract a few lines from the speech of a learned judge, Baron Alderson, at the Chester Assises. Says the judge, "I speak as unto wise men, judge ye what I say. He must have looked on with a careless eye who had not observed the transition state in which society now was, who had failed to perceive the imminent peril which was now hanging over the whole civilized world. In the language of prophecy, to which at this peculiar season of the year the Church called their attention, they heard of wars and rumours of wars, nation was rising against nation, and kingdom against kingdom, and the powers of the world seemed to be shaken. Europe, during the last year, had been convulsed to its centre. Ancient dynasties had been overthrown; and their rulers had to seek a refuge from the fury of those over whom they had swayed the sceptre. Even the most venerable fabric amongst the ecclesiastical powers seemed to be crumbling to pieces, and he who had claimed to give and take away kingdoms was now a fugitive from his own people."

Thus it appears that the power of the beast is storming the bulwarks of modern christianity, and will, before many years have past away, make desolate this corrupt and abominable church, so that no man will buy her merchandise. The beast and the false prophet must have their day, and when the great Babel of modern christianity has fallen before their vengeful arm, they will make war against the Lamb. But the Lord shall come forth from his hiding-place, and gird himself as a man of war in the day of battle and make an end of wickedness, and the kingdom shall be the Lord's under the whole heaven. But the usurpation and reign of the beast will

evidently be a period of terror and mourning among many nations. From the plagues of that day, beloved brethren, we have been faithfully counselled and exhorted to make a timely escape, without needless delay. The language of the General Epistle of the Twelve requires the Saints throughout the British dominions to make all diligence to effect a prompt and speedy emigration to Zion. Great fixedness of purpose and contempt of difficulties must nerve up your efforts, or many will never reach the city of refuge. But let not the poor be discouraged, who are laboring with their might to build up the kingdom. The Lord knows their works, their patience, and their sufferings; and their salvation is continually in remembrance before him. Your deliverance from this land where perils hang in portentous darkness over your heads, will often come under the serious consideration of the council in Zion; and your humble servant will not be forgetful to plead your cause in that council where he has for years had the honor to act a humble part. Your kindness to me during my residence among you, will not only obligate me to be your unflinching friend in Zion, but continually enhance my delight in contributing my best efforts for your well-being to the day of my death. I have endeavoured, during my presidency among you, to treat all Saints without partiality or hypocrisy, and with courtesy and unfeigned love. And your reciprocal bearing towards me has embalmed you in my memory so long as truth and gratitude are my light and way-mark. If I have erred in discipline, I think it has been on the side of excessive forbearance. The cloak of charity has sometimes been stretched in order to hide folly and save a soul from death.

It has been my happy lot to see the British churches enjoy great prosperity in the most exciting and eventful part of the nineteenth century. Famine and cholera, insurrection and revolution, and depression of trade, have paralyzed the growth of sectarian churches, but the power of godliness has been strikingly manifest in the enlargement of the kingdom of God and his Saints. About 10,000 have been added to Christ by baptism, and near 30,000 souls have been brought to adhere to the kingdom of God during the two last years. The Presidents of conferences and Priesthood generally, have wrought diligently and in perfect union with counsel, and the result has been a great harvest of souls. With little exception, I have never had occasion to reprove a president of a conference, but their co-operation with me has been spontaneous, free, and liberal, and I have the satisfaction to add that my own labours have received the explicit approbation of the first presidency in Zion, by whose faith and prayer, in common with that of all Saints, I have been continually sustained, and trust in God that I shall be able to stand without rebuke unto the end, through your faith and prayer in my behalf. The fellowship of the Saints is better to me than gold and silver; and a good name among the faithful is more precious than rubies. Better may I sleep untimely in death than forfeit the confidence of those who are faithful and chosen.

Beloved Saints, suffer a little exhortation before I leave you! Keep the fellowship of the faithful, lest being alone you are beguiled from your steadfastness in Christ, and are cast out with the fearful and unbelieving. Let not the things that you cannot understand prevent you from maintaining, unitedly with your brethren, the truths that you do understand. Walk in the light so far as you comprehend it, and you will never be in darkness—worlds without end. Keep your bodies in subjection to the law of righteousness, lest being defiled you become a prey to Satan. While there is a great prize before you worthy of your loftiest ambition, strive for it, but strive "lawfully." What is lawful for one, is not necessarily so for another. Let every man walk in his own light and not in another's. The spirit is given to every man to profit withal, and the spirit will not lead men to commit folly and wickedness, or indulge in surfeiting and drunkenness, or wantonness, envy, and evil-surmising. The spirit will not lead men to condemn a matter or principle in contrariety to those who are set in the church to perfect it. Seducing spirits will be let loose, in order to sift men as wheat, practising all deceivableness of unrighteousness in and through them that perish. Beware of such, for their reward is from beneath. Rest assured, also, that sincerity alone is no proof of rectitude.

Persons who have a standing in the church may be deeply and truly sincere, while they are at the same time rotten with the spirit of apostacy. The engine of sincerity may drag the car of ignorance, blindness, and self-righteousness, and turn

many from the path of righteousness into the abyss of destruction. The doctrines of devils are destined, before many years shall pass away, to be confirmed by lying wonders; and the false miracles of the beast will bewilder and confound those who know not God and obey not his gospel. The hour of temptation that is to come upon all the earth is at hand. Therefore, WATCH! I give you an infallible key by which you may always know the true order from the false. Bear it in mind. The priesthood which God once established upon the earth can never apostatize, neither can it ever be overthrown. Such a priesthood never did apostatize, neither was it ever overthrown. It may be removed from the earth by reason of opposing wickedness, which has probably been the case so far as we are permitted to know. Eli's priesthood was not destroyed or abolished through the transgression of his sons, but it was legally transmitted by his own hand to others whom God approved. If God once established Joseph Smith's priesthood, He did it upon the principle of *endless life*. This principle *always* accompanies His priesthood; consequently, it cannot be overthrown or abolished. If this priesthood should be removed from the earth, the same would have to be restored whenever God should again set up the kingdom. If Peter's priesthood is withdrawn from the earth for 1700 years, it is his identical priesthood that must be recognised in the restoration at the end of that period. If Joseph's priesthood were removed from the earth for a season, the same authority that was removed would reinstate a similar order of priesthood. Hence, brethren, the foundation that has been laid in Zion remaineth *sure*; and another foundation can *no man lay* than that which is laid, which is the priesthood of Joseph, which is the priesthood of the Son-of-God, which has the power of endless life. If this foundation is removed, the hopes of righteous men are blasted, until the same is restored; "if the foundations be destroyed, what shall the righteous do?" The men who seek to overthrow the priesthood of Joseph and of Brigham, thereby seek to blot out the light of life, and shroud the world in darkness, and fill the inhabitants with mourning and woe. But success can never attend their efforts; but confusion, and dismay, and anguish will follow upon the heals of all such. Listen not to their seducing arts and lying tales. Their destruction will not slumber. But God has made promise that He will not again take his kingdom from the earth until the end shall come. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Daniel, 7. 27.) Glory be to his name: and blessed is he that shall abide faithful and true to the end. I say these things, beloved Saints, not because there is any want of steadfastness at the present time. In the day of prosperity consider; "for many shall be purified, and tried, and made white; but the wicked shall not understand, and do wickedly; but the wise shall understand." Confide unfeignedly in your president, whom God has set over you for the work of the ministry, and the perfecting of the Saints in Europe; he is eminently qualified by the gift of the Spirit, and by the wisdom, fidelity, and experience of eighteen years membership in the kingdom of God. A work of great care and toil, and responsibility is committed to his charge. If the Saints co-operate with him in vigorous union, it will lighten his burthens, and cause copious blessings to descend upon their own heads. Elders and Saints throughout England! we part but for a little season, and then we shall all repair as pilgrims and strangers, not to seek a heavenly country, for such a country has already been sought out and found, but we go to possess the recompence of reward—a promised inheritance—the keys of revelation, and to enjoy communion with the spirits of the just, where the rich man's gold will not canker and rust, while the poor are famishing for lack of bread; where no ten-hours bill will be needed to mitigate the force of the oppressor's rod. We go to enjoy the fruit of our own vine, and breathe the pure air of freedom, which the breath of treason and rebellion against God and the inalienable rights of man will never be allowed to taint. Brethren, farewell.

That grace, mercy, and peace may be multiplied unto you all, through Jesus Christ, is the prayer of

Your humble servant,

ORSON SPENCER.

## MRS. T. D. BROWN'S FAREWELL LETTER.

Dear Friends and Relations,—Frequently in my hours of meditation, since I obeyed the fulness of the gospel, have my relatives and friends had a place in my mind, and I have often wished they enjoyed a knowledge by obedience of those principles of truth that I have embraced. These feelings have so operated on my mind that, with the counsel and consent of my partner in life, I now address you, ere I leave this land for America, on those subjects which I consider of the greatest importance, desiring earnestly to be moved upon by the Holy Spirit to write those things that will cause your salvation.

Many years, you are aware, I was a Wesleyan Methodist, and, although consistent, regular, and constant in my profession and practice of that faith, I never studied prophecy, and consequently rejected, or did not know any thing of a great portion of that book I then thought contained all things necessary to salvation. I never heard then of the personal reign of Christ on the earth; of the gifts and blessings following believers; of baptism by immersion, by those having authority, "for the remission of sins," nor the laying on of hands for the gift of the Holy Ghost, which doctrines are all plainly laid down in the Scriptures, and were alone taught and practised in the days of Jesus Christ and his Apostles. He taught, as principles of salvation, Faith, Repentance, Baptism, and laying on of hands for the gift of the Holy Ghost and for healing; and so teach the Apostles and Elders of the Church of Jesus Christ of Latter-day Saints, of which Church I rejoice to be called a member.

You have been taught that faith is necessary to salvation; yea, more,—that if you believe you shall be saved; yea, some of you, like myself, have been encouraged to come to the penitent form, to pray and believe for salvation; but Christ has said "he that believeth and is baptised shall be saved."

We believe in God the Father, Son, and Holy Ghost; but the God we believe in is not at all like the God of the Methodists, who lives beyond the bounds of time and space, and is everywhere present; the God we worship is a God of body, parts, and passions, who can see and hear, &c., or else how unlike man, who was made in the image of God, as the Bible says, and how different to Jesus Christ, who is spoken of in the same book as being the express image of his (God's) person.

After faith is repentance; not a long and protracted sorrow, grief, and mourning, but a sense of sin, and a resolution to amend by obeying God's commandments. The repentance needed particularly in this generation is that of repentance from dead works, and man-made creeds, and a resolution to obey the fulness of the Gospel, revealed by an angel to us in this our day, as spoken of by John in the book of Revelation; this repentance needeth not to be repented of. Baptism for the remission of sins is the third principle of salvation; not an outward sign of an inward and spiritual grace, as the Catechism of the "Established Church" says, but a being buried in water, that we may rise to newness of life, according to the example of Christ, and the ONLY way promised in the Bible whereby we can be forgiven and be accepted of God. The scriptures abound with instances of those who obtained salvation by obedience to this ordinance, such as Cornelius, the jailor, and the eunuch; what folly then to baptize children who have no sins to be forgiven; our Saviour when on earth did not so; but he took little children in his arms and blessed them, and said of such is the kingdom of heaven. Do you not recollect what occurred to Jesus when he had been baptised? that the Spirit descended upon him in the form of a dove, and a voice came from heaven, saying, this is my beloved Son in whom I am well pleased. And Jesus himself says to John, it becometh us to fulfil all righteousness; so that baptism must be a part of righteousness. And I know that, as the Bible says, it is the answer of a good conscience towards God. The laying on of hands is also a doctrine of the Bible, taught and practised in the days of the Apostles, so also now: see Acts viii. 17. Thus I have endeavoured briefly to lay before you the first principles of the doctrine of Christ; and I would further only add my simple testimony to the truth of those principles, and put into your hands for your perusal, a lengthy and valuable letter, addressed by my beloved husband, to a gentleman of wealth and influence in Scotland. You

will also find it in the 22nd and 23rd numbers of the tenth volume of the MILLENNIAL STAR, which excellent semi-monthly periodical, with others, containing our principles more at large, I recommend to you: they can be obtained at the office of the above publication, 15, Wilton Street, Liverpool.

I rejoice to say that I know the signs promised by our Saviour follow the believer; that the gift of healing is now in the Church of God, having been frequently healed myself by the Elders laying hands upon me, and my family have experienced the same gift. The gift of tongues and of interpretation are also common amongst us, as well as that of seeing visions, dreaming dreams, and of prophecy; you know it is promised that these gifts should remain in the church, as you may see by referring to Eph. iv. 13, and 1 Cor. xiii. 10. But the sects of the present day teach that these miraculous gifts were only needed in the days of Christ to establish the gospel. How thankful should I be if this farewell letter, written in the spirit of meekness to you, my beloved relatives and friends, should induce in you a spirit of enquiry after the truths contained in these epistles, that they may lead you to render obedience to God's commands; that you may know the things that pertain to your salvation, and be saved from the destruction that awaits the ungodly, (those who obey not this Gospel, and who reject the revelations of God in this our day;) and that you may be saved in the kingdom of God, and reign with Christ on the earth, is the sincere desire of your relative and friend.

And to the Saints of latter days, my beloved brethren and sisters, I would say, I and my family are about to leave our native land for the Great Salt Lake Valley; that we may be made partakers of eternal life, by attending to those ordinances God has appointed for salvation. I bid you all FAREWELL, and pray my heavenly Father that you may be blessed with all needful blessings; be humble and faithful, and leave Babylon for the land of Zion, when counselled to do so, and your way is opened. Even so, Amen.

SARAH BROWN.

*Liverpool, Dec. 18, 1848.*

We willingly concur in the sentiments, doctrines, and testimony of our beloved mother, as recorded above, and having obeyed the same gospel, we have received a measure of the same spirit; and, like Ruth, we say of this people, where you go, thither shall we go also, and your God shall be our God. We believe that in this generation, greater signs and wonders will be wrought among men by the great God than ever have been witnessed by any race of people on this world; and we wait in faith for the fulfilment of this promise of God. "The ears of the deaf shall be unstopped, that they may hear the words of THE BOOK, and their tongues shall be loosed," that they may give thanks and glory to God in the great congregation. Even so, O God, Amen.

WILLIAM SHERRATT.  
JOHN SHERRATT.

#### EXTRACTS FROM CONFERENCE MINUTES.

##### MANCHESTER.

*Held Dec. 3rd, 1848.*—There were 2307 members represented, of which there were 90 elders, 168 priests, 70 teachers, and 36 deacons. Since the quarterly conference last August 268 have been baptized, 48 cut off, 36 have emigrated, and 6 died.

President O. Pratt perceiving that the method of representing the branches of a large conference verbally was too tedious and unedifying, felt to propose that a reformation commence at Manchester, and be extended to all the large conferences in the British Isles, viz.:—That the elders present to the clerk a written statement of the members and officers, together with the standing and prospects of the branches, that the representation may be made from those statements. The motion was seconded and carried unanimously.

President O. Pratt then introduced the subject of tithing, and shewed that God requires that law and commandment to be obeyed, equally as much as he requires the people to repent and be baptized. He, on his own responsibility, felt to free

the poor who could barely obtain a scanty livelihood by their labor, and also those poor who, by carefulness, could save some four or five shillings per week, with the intention to procure means to go to Zion. But there are some who may think they are clear from this law, whereas they are not, and these are they who have got some eight or ten pounds per head in their family. These persons have sufficient to go to Zion; and, therefore, if they still continue to add to their stock, they are required to pay tithing; and those who possess about nine pounds per head are required to pay a portion thereof as tithing. And though the poor be not required to pay, they are not debarred the privilege of contributing their mite, for in so doing, they shall be blessed; and in order that the widow's mite, and small sums voluntarily contributed, be applied to the purpose, let there be a trustworthy brother appointed as general agent; and when the president of the conference visits the branches, let him receive those moneys, with a plain record of the name of the branch, person's name, and sum paid by each person; let these be delivered to the general agent in trust, and he shall forward the same to the presidency of the church at Liverpool.

Elder William Walker was appointed general agent.

R. COOK, President.  
W. HULME, Clerk.

## The Latter-day Saints' Millennial Star.

JANUARY 1, 1849.

**EMIGRATION.**—The Saints throughout this country will be happy to learn of the safe arrival at New Orleans of the two ships, "Erin's Queen" and "Sailor Prince," which sailed from Liverpool in September last. These vessels carried nearly six hundred of the Saints—the voyage was very prosperous. No deaths among the Saints upon the "Erin's Queen." Four children died on the "Sailor Prince." One of the brethren was seized with a violent fever, but was healed by the prayer of faith and anointing with oil. Most of the passengers under the direction of Elder Carter arrived at St. Louis, and immediately obtained comfortable houses for the winter, and plenty of employment. About 150 of those under the presidency of L. D. Butler, sailed on the 24th of November from New Orleans for St. Louis, on the steamer "Grand Turk."

Our agent at New Orleans, Elder L. N. Scovil, writes under date of the 24th of November. He says that the fare from that city to St. Louis will be for "adults two dollars and fifty cents (about 10s. 4d. sterling); for children between 4 and 14 years, half price; and under four years, free; 100lbs of luggage for each adult free; all over 100lbs will be charged from 20 to 30 cents (that is, from 10d. to 1s. 3d.) per hundred." He says that the Saints may depend upon not much variation from this price.

Some of the Saints who emigrated last spring, as well as this autumn, have complained of their provisions not being good, and have endeavoured to attach blame to brother Thomas Wilson, of Liverpool. They suppose that he has not acted honorably in regard to this matter; but I can say to all the emigrating Saints who have thus unjustly accused brother Wilson, that he had nothing to do with the purchasing of provisions for the Saints that sailed on the "Erin's Queen" and "Sailor Prince." He was no more to blame than an infant child in this matter. The charterers of those two vessels furnished the provisions; I, not being the first charterer, had nothing to do in furnishing the government allowance of provisions;

neither did I see the quality nor know any thing of the quantity. If the quality and quantity were not according to law, there must have been some neglect or carelessness in the inspection. With regard to the bonded stores, or the extra provisions which were procured at the place recommended by me, I have very good testimony to believe that both the quality and quantity were such as ordered, and that the same quality and quantity could not be obtained elsewhere at a more reasonable price.

I shall endeavour hereafter to use every exertion to procure a good quality of provisions, and if I fail in so doing, it will not be designedly; I shall do the best I can to promote the comfort and happiness of the Saints in crossing the ocean. It is not to be expected, however, that several hundred emigrants huddled together in one vessel, and tossed about upon the billows of the deep—sea-sick and helpless, will relish the coarse food such as is usually furnished by law: it would be a new thing under the sun, if not a miracle, for such a company to cross the ocean without murmuring and complaining, though they should be fed upon the richest dainties.

The amount of provisions with which each adult passenger is furnished by the ship according to the law, is 7lbs of *Bread, Biscuit, Flour, Oatmeal, or Rice, and 1lb of Pork per week.* (Potatoes may also be issued at the rate of 5lbs of potatoes in lieu of 1lb of flour, oatmeal, or rice.) The extra provisions over and above what the ship provides will be furnished by me, and included in the price of fare; the kind and amount will be about the same as mentioned in the 18th number of the Star.

I have now about 500 passengers who have sent in their names to sail in January and February; and I shortly expect several hundred more. I shall endeavour to have only 4 or 5 days intervene between the sailing of each ship, and shall notify the parties by letter some two weeks previous to sailing what day to be in Liverpool. I shall also endeavour to accommodate parties or companies who live in the same conference or vicinity, and who have sent in their names at different times, that they may go together on the same ship. I would also counsel the emigrants to change the most part of their silver and paper money into gold. In paying their fare, gold or Bank of England notes will be the most convenient for me. The Saints in enquiring for our office, should ask for Wilton Street, out of Saint Anne Street, and they will have no difficulty in finding us.

## LETTER TO ELDER G. D. WATT.

*Winter Quarters, 16th May, 1848.*

Dear Brother,—As I am on the eve of my departure from this place to the mountains, I thought I would write you a few lines. As to the Mexican war, French revolution, &c., &c., you have no doubt more access to such news than we have; but from late accounts of the doings in Europe, it seems as if anarchy, commotion, and revolution were the elements in which Europe swims.

The "General Epistle" which I wrote last fall, will supersede the necessity of my giving you an outline of our proceedings till that date. Since I have returned from my journey, I have been sickly; and since December last, I have been mostly confined to my bed. My family have severally been sick since my return. We are taking as much provisions this year as will sustain us until we can raise more; though we have heard from the valley this week. Their letters, dated 6th March, inform us that they had sown 860 acres of fall wheat, and were intending to plant and sow in spring crops, upwards of 7000 acres. Climate, very healthy, air, clear and pure, water, excellent. They have found different kinds of earth, clay, and

sand, which make excellent plaster, with which they plaster their houses inside and out.

As to your returning home, I can say little at present. From the accounts of the proceedings in Great Britain, it is certain that the people are discontented with their old precepts and creeds, and are seeking after something they know not what; but the Elders are sent to tell them how it is, and, I would say, thrust in your sickle, preach the gospel, call men to repentance, proclaim aloud that an angel has flown through the midst of heaven, and committed the everlasting gospel to men on the earth; know ye not that the proclamation must go to all nations, people, kindred, and tongues, that the seed of Abraham which is scattered over the world may be gathered to Zion and Jerusalem, and the honest in heart gathered out from among the Gentiles, that the righteous may begin to be established on the mountains of Israel, and the angels go forth and pour out their vials of wrath upon the earth, that the blood of the prophets and of saints may no longer cry from the earth; but that justice and judgment may go forth until iniquity and blood is cleansed from the earth, and the cry be heard upon her face, that justice has overcome, that innocent blood is atoned for, and the wicked are swept into hell. Go on, brother Watt, lift up your voice like the sound of a trumpet, remembering your high and holy calling, and fear not, for the Lord is with his servants, and who can prevail against them; let that ambition that cometh from above, inspire your heart; remember the blessings on the heads of the elders of Israel in the last days; and although, those who are called with such a high calling have to bend beneath all things—suffer all things, and endure all things patiently and without murmuring, yet the promises are, that they shall bring their thousands and tens of thousands to Zion—establish them in the cities of the Saints—preside over them for ever, and administer to them their ordinances, endowments, and qualifications for ruling in celestial kingdoms; and presiding over kingdoms, principalities, powers, might and dominions on the eternal principles of exaltation connected with the fulness of the Godhead; and what shall I say more, dear brother, to encourage you: O, blessed are they who have volunteered to go forth to the rescue and deliverance of their fellow-men, in the hour when wickedness prevailed, when the earth was covered with darkness, yea, when thick darkness beclouded the minds of the children of men. Yea, blessed are they, for they have become saviours to their fellow-men, and their names will never be forgotten, but be embalmed in the hearts of those into whose darkened minds they shot forth that ray of light that penetrated the darkness of their customs, prejudices, and foolishness, and lit up the candle of the Lord in them; enabling them to walk clearly, escape the evils and condemnation of this generation, and enabling them to have a place among the nobles of the earth—an inheritance with the royal seed of Joseph, and to be numbered with the 144,000 who were seen with palms of victory in their hands, who had overcome the world, the flesh, and the devil, and were made kings and priests unto God and his Christ—dwelling in celestial glory in the midst of everlasting burnings,—pure as spirit itself, having put on immortality, being crowned in glory with our Father and his family, being restored to our lot and place amongst all our kindred, whose spirits, congenial to our own, will seek the happiness, peace, glory, and bliss of each other.

I am your brother, in the kingdom of patience,

WILLARD RICHARDS.

#### LETTERS TO THE EDITOR.

##### HEALINGS.

OUT OF THE TEN LEPROS THAT JESUS HEALED ONLY ONE GAVE THE GLORY TO GOD.

A woman miraculously healed by touching the garments of Elder Westwood.

Hull, December 6th, 1848.

Dear President Pratt, —I take this opportunity of writing these few lines to tell you how we are getting on in Hull conference, since the departure of our much beloved brother Ure. The work still continues to roll on in all parts of the conference. I baptised two at Oroule on Monday last, and there are more expected. Yes, the Saints are on the advance and will continue to increase in number, strength,

wisdom, intelligence, knowledge, faith, and power until the kingdoms of this world become the kingdom of our Lord.

I have been delivering a course of lectures which I hope, with the blessing of our heavenly Father, will be productive of much good.

I was at Hull on Sunday; we had a good meeting; the Saints say the best they ever had. Brother Ure has laid a good foundation, and now I want to build upon it. I would just say, the gift of healing is experienced much in our midst. The other day a little boy, belonging to a family that is not in our church, had the misfortune to get severely scalded; their faith in the application of oil was great, and they desired I would attend to the ordinance, which I did: the next day they told me it was nearly well. I hope the effects of the power of God will constrain the parents of the child to obey the gospel.

I will just say, while I have been out on my mission in this conference, there has a singular circumstance taken place at Burn. A woman in the Wesleyan connexion, by the name of Richardson, who has had a running disease of the leg for some years, heard me preach once; she told her friends, she was sure I was a servant of the Lord, and such was her faith, that if she could but touch me, she should be healed: she obtained her desire, and is healed of her disease. Still she has not obeyed the gospel, but has turned round, persecuting those who would obey; and those who witness the miracle of healing, imbibe the same spirit as in the days of Christ, when they said, "he casteth out devils by Beelzebub the prince of devils."

Such has been the uproar among the higher orders of people in this place, that some of those who have taken us in, dare not take us in their houses again; yet I feel to say, the more I am persecuted and reviled for the cause of Christ, the more force and energy I have to press forward, knowing that my labours shall not be in vain in the Lord.

My love to yourself, wife, and children.

I am, your brother and fellow labourer in the kingdom of God,  
JOSEPH WESTWOOD.

P.S.—I would just say, during my visits to-day amongst the Saints, I have ascertained that four persons have given in their names for baptism to-morrow night.

J. W.

THEY SHALL LAY HANDS ON THE SICK, AND THEY SHALL RECOVER.—Jesus.

*Two more persons miraculously healed of the Cholera.*

Hunterfield, 12th December, 1848,

Dear Brother Pratt,—I have viewed with interest and delight the progress and onward movement of the work of God for the last four and a half years, during which time, I have been a member of this church. The force of testimony that is issuing from the pages of the MILLENNIAL STAR, shows clearly to every reflecting mind, that it is the only luminary in the religious and social system of the universe, and may it continue to revolve and shine, until it is shaded by the fulgence of a more bright and propitious day.

Allow me, therefore, dear brother, a space in your STAR until I exchange testimonies with the sons of God, concerning the Lord's goodness in the latter days. On Sunday, the 3rd of December, at 3 o'clock in the afternoon, I was seized with cholera of a most virulent kind; bowel complaint, vomiting, and cramp, in which I laboured in a most painful condition for some time, until the Elder was relieved from preaching at seven at night, who being called on then, came to my assistance, joined in prayer, and then anointed me with oil; and when the brethren laid on hands, I was immediately restored. On Sunday, the 10th of December, sister Morrison was seized with the same complaint, whereupon I was called to attend her. I administered the ordinance morning and night, and she was also healed. Such is the way the Lord hath dealt with us. We have added above a dozen this quarter to the branch; the brethren are in constant motion with the tracts—these things are done at the close of making bricks without straw, (being miners.) Many things I might say, but for the present, brethren, learn to be swordsmen in the war-

fare of Christ. Be skilful in working righteousness, dig for gems of the richest lustre to grace the pages of the **MILLENNIAL STAR**, and in its daily or nocturnal revolutions, it will arouse the world from the sleep of ages, and lighten up their benumbed faculties by the fulgence of its rays, and point out with unerring certainty the place of refuge—the home of the Saints.

Your brother in the gospel, JAMES NIBLEY, President.

BROTHER PHILO DIBBLE'S SCENERIES, MUSEUM, &c.

*Kanerville, Council Bluffs, July 11th, 1848.*

Beloved Brethren, Orson Pratt and Orson Spencer,—The mission of brother Levi Richards to England affords me an opportunity of addressing you upon a subject, the interest of which I know lies very near your hearts, inasmuch as your name, brother Orson Spencer, was first given to sanction and influence my feeble efforts in support of the noble cause of illustrating by paintings the history of the church. Others in common with yourself gave the helping hand until the pencil of the artist yielded to the inspiration of mind, and the mighty passing events, the changing scenes, the vicissitudes of the Saints under the direst persecutions, and the travails of the church contending against the oppressions, errors, and superstitions of ungodly men, will stand for ever as way-marks of the rise and progress of the church of the last days. As the importance of the work grew upon me, and it needed a more extensive patronage, the first presidency, and the leading authorities of the church were the willing supporters and the hearty co-operators in placing these high objects before the Saints on such a magnitude as to bring before the Saints scattered throughout all the world the importance of uniting their interests with my labours in this department of the work of the building up of the kingdom of God. To you also, brother Pratt, I am indebted for your whole soul-engagedness as a living witness of the truthfulness of my humble efforts to make a Joseph and a Hyrum appear and speak to the eye and the heart of the thousands of Saints assembled at Nauvoo, Winter Quarters, and Council Bluffs, and may I not say, shall yet speak to the millions of this generation. Permit me, therefore, dear brethren, to lay before the Saints of England, Ireland, Scotland, and Wales, and wherever your influence may be extended, the nature, design, history, and importance of this work. I have already nearly completed *two scenes* of a series; one illustrating Joseph addressing the Nauvoo Legion three days prior to his imprisonment in Carthage jail; the other, the murder of Joseph and Hyrum Smith while under arrest. Each scene comprising 128 feet of canvass. The designs are by brother Robert Campbell, who is engaged in visiting places, taking sketches, and making himself acquainted with all the essential matters and facts as they may connect themselves with historical painting. The execution of the designs of the above sceneries has established the reputation of brother Campbell among us for faithful portraiture. Brother Major, of many years' experience, has also devoted his labors in this work. Many painters have made a sacrifice of time in responding to my calls upon their labors. Brother Campbell has many sketches of the sceneries mentioned in my "preface;" these will appear as soon as means can be obtained to carry on the work in the valley of the Great Salt Lake. *Exhibitions* of the sceneries are given from time to time as wisdom shall dictate. Every exhibition increases the interest, inasmuch as they display at one glance the most striking likenesses of the great actors of these scenes; the familiarity they associate with times, places, buildings, &c., even the persons who are the spectators have frequently to exclaim, "I was there;" so that all, while they feel anxious to hand down to posterity our illustrious martyrs, and record these visions of the past events, at once embrace subjects connecting their own salvation and interests with these sceneries. Again, these exhibitions form a text from which the most important transactions are expatiated upon at large by our public speakers, and a flow of light and intelligence bursts upon both speaker and audience; and here let me remind you of the evening when the most thrilling effects were produced by the brilliant addresses of brother Woodruff, yourself, and brother Joseph Young, during the

April conference. Nor was the exhibition given on the 4th of July without its interest; many things were elicited from brother George A. Smith worthy of record, touching the death of Joseph and Hyrum Smith—of the few remaining since the first organization of the church—of himself, and those left of the Smith family—of the honor conferred on brother George Watt for his “*encausting*” (phonographic outline of the trial of the murderers of the Smiths). Brother Campbell was present also, and made remarks relative to the sceneries coming up through sacrifice and tribulation. I would wish to speak further upon the necessity of the Saints abroad waking up to this subject. God has from time to time, by revelation and by epistle, made it their duty to help by their means and substance in the building up a museum. My object in addressing you is to obtain the necessary materials of glass, nails, oils, paints, &c., to take to the valley for its erection. Will not the Saints, scattered throughout England, Ireland, Scotland, and Wales, help me in this matter, that a museum may be established in the valley of the Great Salt Lake, as a repository in which shall be collected from all parts of the earth, specimens of the works of nature and art, to connect with these sceneries? And will you not, dear brethren, continue to exert an influence in supporting and aiding on this work, that returns may be made by the fall season? I hope, also, that the English artists will not fail to bring all necessary means connected with their profession to assist in painting these designs.

Deposits necessary to obtain a perpetual right to the museum, &c.:—

Any person depositing one dollar has a free admission to the museum until the dollar is drawn.

Any person depositing five dollars may obtain a medal, which shall be a perpetual right to admission, and shall record his history in the “museum record;” also, each right shall entitle him to a portrait of himself upon a separate scenery, connecting him with Brothers Joseph and Hyrum, and the twelve, as the principal actors in this great work to be handed down to rising generations.

Any person depositing one hundred dollars, or more, shall receive a receipt in full of the authorities constituted to receive the same, and shall receive a medal giving a perpetual right, and on presentation of the receipt shall have the money refunded in the valley of the Great Salt Lake, with the privilege of the museum record and portrait.

Any person living abroad, who shall purchase a perpetual ticket or medal, shall receive a receipt for the same, and by presenting his receipt to the museum shall receive the medal.

The names of the depositors must be sent with the means to the proprietor of the museum, Philo Dibble, Kanesville, Council Bluffs.

As soon as sufficient means are obtained for the erection of a museum no more rights will be issued.

Brother Woodruff is in the Eastern States, using his influence in obtaining means for this object.—I remain, as ever, your brother in the bonds of the everlasting covenant,

PHILO DIBBLE.

*Carbonca, Council Bluffs, October 20th, 1848.*

Bro. Orson Pratt,—Business and cares have prevented me from writing to you since conference, which was, the last day, well attended; previous to this, the weather was too unfavourable for a large assembly to turn out in the woods. Perfect unity and good order prevailed, and we had an excellent meeting. Lyman White was dis-fellowshipped by a unanimous vote; as also George Miller; all the rest of the authorities were sustained. Conference voted to send an express to the mountains; accordingly Allen Compton, Dr. Ezekiel Lee, James Casto, and John Smith left on the 14th inst., for the valley. At the Horn, they met Captain Allen Taylor with fifty waggons and the return teams which went on in the spring company; they left President Young on the Sweetwater, at the Upper Crossing. Four deaths had occurred on the road. About twenty cases of mountain fever had occurred, but all recovered, or were recovering. A number of oxen had died of poison. News from the valley is good; people had been healthy; three children have died during

summer. Three saw mills in operation, one nearly finished. One temporary flour mill in operation; a good one is nearly finished by Brother Neff; he gets the stones from the quarry, near the Salt Lake; one pair is four feet in diameter, the runner to weigh forty hundred; their quality is said to be not inferior to the French Burr.

Brother Parley writes, August 8th; he says, "I have raised 60 bushels of wheat without irrigation. My Indian corn was seven feet high before I watered; it looks as well as any I ever saw in the States." My brother, John L. Smith, writes same date; he says, "Brother Leffingwell has built a threshing machine and fanning mill, on City Creek, that will thresh and clean 200 bushels per day. We threshed our wheat yesterday, and had fifty bushels. We have eighteen acres of Indian corn silked out, bids fair to yield fifty bushels to the acre. If the Indian corn crops do well, we think there will be a sufficient quantity to supply the inhabitants in the valley, and a large surplus besides."

Brother Hor, and several invalids who started from here sick, had recovered. Dr. Richards had crossed the Platte, at Upper Ferry; his health had considerably recovered. Amasa Lyman's company had lost 25 head of cattle; the weather had been so dry there had been no grass in the Black Hills, which had made it severe for emigration. We expect an express from the valley in about five weeks, which will give us instructions relative to our spring movements, and tell us whether the Indian corn got ripe or not.—Elder Orson Hyde arrived home from his eastern mission, on Sunday the 15th inst., in fine health and spirits, having been absent ever since the 1st of July. He will start a printing press, in full operation, in the course of a month; a semi-monthly sheet entitled "*Frontier Guardian*." You will then probably get news from us occasionally, through its columns.—Winter Quarters looks pretty much as it did, except the roofs and floors which have been brought this side of the river. The Indians visited it of late and feasted on the potatoes that grew in the old cellars, and also upon the Indian corn and the volunteer squash, and such other vegetables as grew without culture. A large quantity of buckwheat has been cut on the other side of the river. Winter Quarters afforded more flies and fleas than anything less than a star-gazer could well estimate.

President Asahel Smith, brother to the aged patriarch, Joseph Smith, died at Iowaville, Wappello Co., Iowa, on the 22nd July, 1848, aged 76 years and two months. He was a strong advocate for the Book of Mormon in 1830, and has been a firm supporter of the cause of Zion ever since; and his days were shortened by exposure to cruelty and mob violence. He was ordained a patriarch in 1844. His principles, precepts, and examples were worthy of imitation, and shed a lustre that does honor to his high and holy calling. He died of a long and painful illness, and has left a numerous family to mourn his loss.

It has been very healthy throughout Pottawattamie county; no deaths within our knowledge; scarce any one has had the ague or fever. Our late crops have come in well, and we abound in plenty of such things as the land produces. As soon as we get news from the west again, we will send it to you. Wheat, corn, and potatoes are raised in sufficient quantities to last the people two years, if preserved for the food of man. But no doubt the worn-out cattle which have returned from the mountains, and many others will feast largely on the two latter articles. If the English Saints land here in the spring, they will find plenty of those articles; and we believe pork will be very low, say ten shillings sterling per hundred this winter; probably somewhat higher in the spring. This is quite a contrast with the condition of the Saints in 1846. Brother Scovil has gone to New Orleans, for the purpose of meeting the emigrating Saints, and rendering them such assistance in re-shipping to this place, as he may be able. I expect to go north in a few days, with a company of the seventies, to seek out a location for a new settlement on the Little Sioux river. We shall locate a town near its mouth, if the land is not so low as to be unhealthy. The object is to seek a position that would sell to speculators, for a high price, and fit us out for the mountains. Our county is now organized, and all at once we find ourselves surrounded by county and precinct officers. Brother John D. Parker is sheriff; Isaac Clarke, judge of probate; George Coulson, Andrew H. Perkins, and David D. Yearsley, county commissioners. Thomas Burdick, county clerk; James Sloan, district clerk; Evan M. Green, recorder and treasurer. We have Jacob G. Bigler, Wm. Snow, Levi Bruckler, and Jonathan C. Wright for our

magistrates. Every office, as you see, is supplied by good men. The democrats threaten to upset our organization, provided we vote for General Taylor; and a great majority of the people in this county are decidedly opposed to Cass or Van Buren. Our organization is strictly legal, and will not be overthrown except by mobocracy. It cost us about 320 dollars to fit out the express for the mountains, which we had to do on credit. There is no prospect, at present, that we know of, for obtaining means to pay the debts contracted by the presidency, towards the getting off this season to the mountains; about 3,600 dollars remain, without any means being provided for its payment. The Saints are generally well united, and strive to go to the mountains, and but few are tinctured with the Texas epidemic, for the Salt Lake fever runs so high that it gives very little chance for Lyman's missionaries to lead the people south.

I shall be pleased to receive a letter from you; or, occasionally, a number of the STAR, which probably I would do, if they were not miscarried through the maladministration of some of our mobocratic post masters. May the God of our fathers bless you, your household, and all the Saints placed under your direction, and deliver you from every evil hand, and bring you home triumphant through Jesus Christ. Amen.

Brother Orson Hyde requests you to do all in your power to assist us to liquidate those debts left on our hands by the presidency, as we are tied here until they can be met.

October 31st.—Brother Pratt, coming to the post office, I find my letter, which I left for brother Green to finish, had been overlooked, and not sent by the last mail, and so I give you a few more items of news which have transpired since I wrote the above. We had a meeting on Saturday and Sunday, which we designed as a kind of finish to our conference; although the weather was very unfavourable we had nearly 2,000 people on the Sabbath. Brother Hyde gave a great deal of instruction. Brother Reuben Miller and brother Baxter made a confession that they had been mired in Strangism, and wished to be received into full fellowship by the Saints, which was responded to by a unanimous vote of the conference. Elder Hyde made several remarks relative to the sale and use of ardent spirits among us, after which a resolution passed unanimously against its use, and also recommending the county commissioners to prohibit its sale, by requiring a larger sum for grocery licenses than any could afford to give for them. He counselled the Saints against attending the dances got up in the country. Peter Hawes and the "Pagan prophet" having returned from Texas, reported very unfavourably of Lyman White's prospects; they say he was drunk nearly all the time they were there. George Miller had left him and is intending to return here. Oliver Cowdery, who had just arrived from Wisconsin with his family, on being invited, addressed the meeting. He bore testimony in the most positive terms of the truth of the Book of Mormon—the restoration of the priesthood to the earth, and the mission of Joseph Smith as the prophet of the last days; and told the people if they wanted to follow the right path, to keep the main channel of the stream—where the body of the Church goes, there is the authority; and all these lo here's and lo there's, have no authority; but this people have the true and holy priesthood; "for the angel said unto Joseph Smith, jun., in my hearing, that this priesthood shall remain on the earth unto the end." His testimony produced quite a sensation among the gentlemen present, who did not belong to the church, and it was gratefully received by all the Saints. Last evening President Hyde and myself spent the evening with brother Cowdery. He told us he had come to listen to our counsel and would do as we told him. He had been cut off from the Church by a council; had withdrawn himself from it; staid away eleven years; and now came back, not expecting to be a leader, but wished to be a member and have a part among us. He considered that he ought to be baptized; and did not expect to return without it. He said that Joseph Smith had fulfilled his mission faithfully before God until death. He was determined to rise with the Church, and if it went down he was willing to go down with it. I saw him to-day, told him I was going to write to you. He sends his respects to you; he says, "tell brother Orson I am advised by the brethren to remain here, this winter, and assist brother Hyde in the printing office, and as soon as I get settled I will write him a letter."—I remain, as ever, your brother in the kingdom of patience.

GEO. A. SMITH.

St. Louis, November 16th, 1848.

Dear Brother Pratt,—I take the liberty of addressing a few lines to you, thinking it would not be unacceptable from this region, so near to many that we love, and of scenes never to be forgotten. I suppose ere this you have heard that the mob, not satisfied with depriving twenty thousand inoffensive people of their houses, have at last vented their fury upon that House dedicated to the worship of Almighty God, as though they would leave no stone unturned, to bring down His just vengeance upon their guilty heads. Yes, the incendiary torch has been applied, and nought but the blackened walls of that once beautiful Temple stands forth upon its eminence, to show to every traveller the sacrifices of the people of God, and the ruthless violence and iniquity of their persecutors.

We have good news from the valley: our beloved president and his counsellors, with all the Saints in the valley, as far as heard from, are enjoying good health, and the Lord has blessed them with plenty of the fruits of the earth, and they hope even to have enough to supply all that shall emigrate another year, so that they will not have to carry more than sufficient to last them to the mountains. My last letter was from Doctor Bernhisel, dated "South Pass, August 26th." He says, "The Lord is with us, and has blessed us abundantly." By very recent intelligence from the valley, we learn that the wheat which has been irrigated, will yield from 15 to 20 bushels to the acre. A large crop of corn has been planted and much of it looks uncommonly well, and some will yield from 60 to 70 bushels to the acre. Melons, squashes, pumpkins, &c. are very abundant. A large number of teams and waggons were arriving at the Bluffs from the valley, ready for a fresh start in the spring.

President O. Hyde, G. A. Smith, and E. T. Benson are at Kane, Iowa, all in good health when I last heard from them, (Oct. 23). Brother Hyde is putting up the press, and expects to get out the paper sometime this month. He came through here just before my return from the east, and I did not have the pleasure of seeing him as he went through.

They have just got through some very exciting times in this country during the election for President; and the Whigs have succeeded in electing General Z. Taylor it seems, by a large majority, from the returns as far as heard from. He must have a steady hand to guide the ship of State these stormy times. I pity the rulers of the present age, for, like the king of Prussia, their "punch bowls" I fear will be all the crowns they will hold long.

Brother Carter arrived with his company in St. Louis November 6th, all well, and seems in good spirits; and, as some of them expressed to me, had felt the influence of your blessing upon them; for while numbers of other passengers on the ship had died, not one out of their number had been lost. There was (I understood brother Carter) about 250 in all: they have all stopped in St. Louis for the winter, excepting four families who went up to Alton, as I had heard there was employment for some there. I believe about all the company got employment immediately on their arrival at this place.

I remain your brother in the gospel,

NATHANIEL H. FELT.

Birmingham, December 8th, 1848.

Dear Brother Pratt,—I take this opportunity to inform you that I have visited most of the branches of the Birmingham conference, and I find them at present in a good organized state; everything is going on well. Brother Clinton has got the entire confidence of the people, and the prospect seems good for a great work. The plan that Brother Clinton has taken to introduce the work among the great men, I think, is a good one. The Birmingham branch bought five hundred of the "Divine Authority," and the same number of the "Kingdom of God," and inclosed them in large envelopes, sealed them up, and directed them to the priests, parsons, esquires, and other great men of this town, which is causing, with other things, great inquiry in this place. They have the best chapel here that I have seen among the Saints, and are drawing a large congregation. On Sunday evening there were present from twelve to fifteen hundred people of a respectable class. I was kindly received by Brother Clinton and all the Saints in this conference. This conference suits Brother Clinton very well; it is small and very convenient to get about. His health is getting quite good: his knee is not entirely well yet, but he is in good